

THE

THE

TRUE

AMERICAN.

Devoted to Universal Liberty; Gradual Emancipation in Kentucky; Literature; Agriculture; the Education of Labor Morally and Politically; Commercial Intelligence, &c. &c.

VOLUME I.

TERMS.

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Fouier Association—The Harbinger.

We give place below to some strictures upon us, because of our article in the 18th No. upon Fourierism. We number among our warmest personal and political friends, some men and women holding the doctrine of "association"—the Harbinger has condescended to notice our efforts in the cause of liberty, and award us a position far above our merits, (although we feel that we deserve somewhat the sympathies of all true men)—we shall therefore take censure with the same spirit, that we do praise, being neither elated by one, nor depressed by the other.

We are not learned in metaphysical disputation; and have no taste or time for the trial and no ambition to triumph in speculative philanthropy! Seeing great and pressing evils lying across our path in life, we cannot from our organization go round them, and we would not if we could. We shall deem ourselves happy, when our lamp is extinguished, if it shall be said of us, there was one who dared to do right, at whatever cost of personal and spiritual care. We think we have fully proven to the world—or that very small portion of it to whom we are known,—that we shall not sacrifice an honest and manly expression of our sentiments to friend or foe. It is far easier, in life, to cater to the crimes and delusions of men, than to incur their censures, by a faithful setting forth of the right, and the true, as we see it. We do not profess to be wise, but honest. If any other man or set of men, shall be gifted with a broader insight into the nature of things, than we,—much more if by self-sacrifice, they shall lead the way to truth and happiness, which are the temple of the Living God, none shall exceed us in profound admiration and reverence.

We aspire not to the "profundity" of "philosophy;" and have no reverence for the "ridiculous." If we are not "clear sighted" and "qualified," we submit that "philanthropy" should forbear the *reproach*. As members of "faith" we are used to hold it "unphilosophical" to condemn for any *faith*. We were foolish enough to believe that men were responsible for not acting up to the faith on the conscience that is in them! If faith be a crime—there is many an honest man damned! Can the word "infamous" apply to *faith* in any case whatever? For our part we are prepared to condemn neither Malthus nor Fourier.

The truth is, we did not approach the subject of association with "levity." We gave our candid opinion of it with freedom, because of our sympathy for general humanity without the bounds of "Kentucky." It is the sick who need a physician—if the wound is not to be probed, it is not necessary to call him. If association be found upon the nature of man, our mistake or shallow ideas, will not retard its success, for we did not profess to "understand" it. If it be not founded on the nature of man, it were better that all should receive a timely warning, that they were entering on an unknown sea, full of whirlpools and breakers! If we had treated the subject with a "sneer" we should have found it easier, and have been sufficiently common place! We did not utter it, because we did not feel it. On the contrary, wherever we see an honest spirit striving for the removal of those thousand ills, which press upon humanity, he has our respect and sympathy—true philanthropy may cause the cold hearted to mock, but is never ridiculous. The world's convention! What is there in it to cause "levity"? The Harbinger cannot vindicate it from cachimination? Association is different; it attempts to do it is not more words! Heaven forbid that we throw cold water upon any attempt to raise fallen man! We say again they may succeed; we hope they may—but yet we want faith. Brothers, be prepared on all hands; let the good that ye do be your reward; for hope unattained is an ashen lip to hungry lips!

Let us see. The associationists claim "social equality." Now if sociability is founded upon the same principle as "friendship," which acknowledges equality wherever it meets with sympathies"—and it can be founded upon no other—and there is an admitted difference in "tastes" and consequently in "sympathies," how "in the

name of all the Gods at once" is "social equality" possible? "Equality of conditions" we both agree is impossible!— "Equality of rights," is attainable; for that we contend. The socialists overlook this possible, for the equality of society, which is impossible! The meaning of the Declaration of Independence is *true*.—The word "equal" was not the word which ought to have been used, because in one sense it is not true, and gives room for cavil. It is not possible perhaps to find a single word to fit its place; the idea contended for is,—that all men are, or ought to be, allowed the free and unrestrained use of spirit and body, so far as is compatible with the law of nature and God.—In other words, no man or set of men, ought to put a disqualification on another, which God has not put upon him. That law which makes me a Lord of England, is unequal, because whatever merit B. has who was born at the same time, he cannot be a Lord! That law which gives me the property of my father, and thus gives me an advantage over B. who is poor, makes our conditions unequal in fact.—Yet it may still be just, and in accordance with the Declaration of '76; because there is nothing in the laws why B. might not have been equally wealthy. B.'s father was a spendthrift and more economical!—Does nature require to such a law? Never! We oppose slavery, not because it obstructs us in the race of life; for it does not, seeing we had the vantage ground by birth; but because it is at war with nature and the laws of nature's God.—We leave it to unprejudiced minds to say, who stands upon the true ground of "reform," we, or the associationists? Our "Familism," by the laws of our State, if not Catholic, was so favored that we had a higher place than our neighbors; but we scorned to use fictitious advantages—we preferred to come down into the broad republican arena which Deity spread out to the sons of men, and contend for honor, property, and happiness. The arrow, if it were poisoned, which we trust not, falls harmless at our feet! Our readers will see that we embraced in our word "refinement," not mere conventionalisms, but in addition, natural organic sensibility; so that the criticism of our reviewer does not reach us.

We say "the cook and washer-woman are," in one sense, "menials," but that "no stigma" rests upon them, rightly. One of the great evils of slavery is, that it *heightens* the base prejudices, which exist in even free states, making all those employments dishonorable, by association of ideas, in which slaves are employed. For our own part, we admit the "social equality" of washer-women and cooks, when they are of similar tastes and accomplishments with ourself; although the difference of employment would require some sacrifice of convenience in enjoying their company. The consequences would be, that unless there was a purer and nobler spirit, or a more lovely personage, in the working woman we should assort with the lassies nearest at hand. The worst deception in the world, is that wherever we deceive ourselves. We are not creatures of pure reason or pure justice; we are governed much by the imagination. If it sometimes underrates one class, it also overrates another class. Many a man marries "the ideal" and goes, out at the elbows, and with an empty bread basket; because of the "Divinity" of his wife. Whilst many another man marries "the cook or the washer-woman" and grows fat—seeing that he knows who is the father of the "little blessing" that squalls in the cradle!

With regard to the ultimate perfection of mankind and entire happiness—we are skeptics! Deity has laid down certain laws which make our happiness, but an approximation to bliss. The Christian religion teaches the same doctrine. Faith will not cure us of evil. The violation of natural laws brings woe, whether our intentions be, metaphysically speaking, good or bad! We must be not only conscientious, but wise. We regard virtue as another term for knowledge and conformity to the law of nature. The epitaph by Burns, sums up our faith in this respect: if we insert *virtuous* for "honest," which is limited in its meaning:

"Here lies a (virtuous) man * * * If there's another world, he lives in bliss,
If there is none, he made the best of this."

Of course we put virtue here in its largest sense, including one expansive conformity to all the laws' of one moral, intellectual, and physical existence. Nations will rise and fall, be happy, or miserable, in as far as they are wise and virtuous. We have no guarantee that the printing press will necessarily preserve and increase knowledge and virtue. This nation now is preaching democracy and liberty, and complacently extending one of the most damning despots, the world has seen! We cannot escape the awful retribution of this one gross and monstrous violation of all the laws of God and Nature. It does not need a resolution or special judgment of God to effect this: our hand is thrust into the fire and surely it will be utterly destroyed unless we speedily withdraw it! Heaven help us, if a sin-hating God shall bare his red right arm.

From the Harbinger.

C. M. Clay, his notions of Association.

Mr. Clay has expressed such deep abhorrence of social injustice and oppression in the case of the slave, that we thought

pation in Kentucky; Literature; Agriculture; the Ele

LEXINGTON, KENTUCKY, TUESDAY,

vation of Labor Morally and Politically; Commercial Intelligence, &c. &c.

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he cherished also a corresponding devotion to the cause of human rights and human progress generally. We give him credit for a deeper insight into social guilt than the wrongs of slavery; we believed that his soul swelled with a more expansive benevolence than Kentucky Emancipation; we supposed too that he was a clear headed philosopher who, having perceived the evils of society comprehended somewhat of their causes and the means of effecting their final and complete extirpation; and not merely a partial, though a brave hearted reformer, fired with a single idea, beyond the compass of which his sympathies did not extend nor his understanding grasp. We confess our surprise and our regret, then, at an article in the True American of Nov. 18th, in which Mr. Clay displays a superficial view of the great question of social reform, and approaches with levity unconcerned the champion of Human Rights, whose brow should ever be clothed with serene and earnest dignity, that most momentous of social problems—the Elevation of Labor.

Mr. Clay sets out with the statement that he considers himself qualified to give an impartial word upon several projects of "the Elevation of Labor," among which he recosn "Fourierism" because he has "the same sympathy with laborers as with capitalists and more." We admit the impartiality of his "word," but if he intends this word to pass for a judgment, we deny his qualification to utter it—Something more is necessary to come to a judgment upon a question which lies so deep in the heart of social philosophy, as that of labor and its elevation, than mere independence of position, and freedom from the bias of party;—and this Mr. Clay will probably discover before he is many years older. If he is a philosopher he will soon see that in warring with slavery he has but commenced the combat with one of the most hideous features which the question presents, and that when he has triumphed and blotted it out of existence, Proteus like, it will assume new shapes equally formidable; and if he is a philanthropist, which we trust he is, although he rather sneeringly repudiates the idea in another place, he will not cease his efforts for "the elevation of labor," with the bursting of the shackles of Kentucky slavery.

The True American bears as one of its mottoes, "The Elevation of Labor Morally and Politically." This motto shows us exactly how far Mr. Clay's views extend on this question, if he had never said another word on the subject—it is not one step in advance of the political economy of Malthus, and the shallowest doctrines of the doctors of state who have flourished since his day, and derived their wisdom from his fount; and let us tell Mr. Clay, in our opinion, almost as heartless as any of the infamous maxims of that school of political economy. But we cannot discuss this matter now.

What shall we think of the social science of him who has "no faith in society's ever having a very decidedly different organization from what it now has, and which it has had (?) from the earliest historical times?" Can it be very

Mr. Clay must remember that it is not only "refinement" which directs the tastes of people in occupations. We have known some very refined people who have thought it a great honor to wear a badge of distinction as an eminent butcher of their fellow creatures; (military glory has not yet fled from the earth;) still worse we have seen that "refinement," which does not shrink at immolating human victims to minister to its delicate sensibilities and luxurious wants.

Does he need an example on the other side, showing that the labor is not always repulsive to the refined, which is deemed "degrading and dishonorable"? Your cook, your washer-woman, are they not meat? Yes, and a stigma rests upon their occupations. But ask the first lady, ever so refined and cultivated, who is still a wiman, and will she tell you that she likes to wash and cook sometimes. Perhaps not the first, but try another and you will find the taste independent of the result.

This, then, gives an idea of what we mean by making labor agreeable, or attractive. We satisfy the natural instincts of every one, by employing them in those functions to which they are drawn and are adapted; and do not by a presumptions *ipso dicto* that all labor shall be agreeable to all men, force the "feet" to perform to which the "head" is alone competent—*as civilization does*.

We have exceeded our limits and cannot notice other points in the article of the True American as we desire, but if we have said enough to show that we are not mistaken in our appreciation of Mr. Clay's knowledge of social questions and to lead him to their examination and to a proper understanding of the doctrines of Association, we shall be satisfied."

The Harbinger, published by the "Brook Farm Phalanx," at New York and Boston, is one of the ablest and most original and interesting journals of the day.

Price \$2 in advance. The second volume is just commencing. Letters directed to either of those places will reach the agents.

ITEMS.

MICHIGAN RAIL ROAD.—We have two Rail Roads in operation, The Central, now in operation to Battle Creek will in a few weeks be continued to Kalamazoo, 140 miles in length, and the Southern Railroad, which is in operation to Hillsdale, about 7 miles.

This new Mayor of Liverpool is David Hodges, Esq., formerly connected with the great American house of Messrs. Cropper, Benson, & Co.

The steamship Britania brought news that Thomas Lawrence, a man of 70 years age, residing in obscure circumstances in the city of Albany, had become, by the death of a relative in England, sole heir to an estate valued at three millions of pounds. He has a son living in Brooklyn, L. I.

Judge T. Butler of Louisiana, has invented a new plan for making Muscovado sugar, of a most beautiful and brilliant grain; and the value of the discovery he made is inferred from the fact that sugar made by him was sold in New Orleans at 10 cents a pound, while the common sugar was 12 cents.

We believe that there are essential differences in the modes of moving in the various departments. That God designs some for honorable places or the first places, descending down to positions of neutrality or public indifference as in a single, there is the head—the body—the legs the feet—so in society there are men filling correspondent places."

This confession of "No faith" is indeed quite sufficient to establish Mr. Clay's claims to social science. But it agrees perfectly with the doctrine of a "Moral and political elevation of labor"—that elevation which it has in old England and New England! But hear his reasons for this creed.

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THE TRUE AMERICAN

"GOD AND LIBERTY."

LEXINGTON, TUESDAY, DECEMBER 23.

The Louisville Institute.

Since our last notice of this extraordinary gathering of the knights of the scalpel and balances, fifty names have been added to the list of students. It now stands at 350, whilst Transylvania numbers about 150 or 170! For our part we think the lives and safety of our people in eminent danger!—Would it not be well to appoint a committee of our most "respectable citizens," to proceed forthwith to Louisville and abate the "nuisance"?

The Response.

Well—the response to our appeal which has come from conventions and meetings has filled a side of our journal for two months! In the whole North not one meeting has stood by the Robbers, and but one so called whig press in all the free states the *New York Courier and Enquirer*, has justified the rebels! Out of all Kentucky—one hundred counties—but four or five have sustained the mob by doubtful majorities leaving about ninety-five against them! Not one meeting in the slave states, leaving out Kentucky; has stood by the assassins—whilst all, or the many portion of the press whig and democratic, have denounced them—in Baltimore—in St. Louis—in Louisville—and other places! If the Courier and Enquirer and the Philadelphia dinner committee prefer to honor those, who stood a thousand against one sick man—contending for their liberty as well as his own!—we shall not on that account, or for any man's snubs or blame, be jostled from the firm stand where honor and conscience place us! Against them, too, as against the rebels of the 18th, we are ready to appeal to "Kentucky and to the world" and with unbroken faith, to abide the verdict! The following article does not reach us, as we know it does not represent the feelings of the party to whom it is addressed.

From the Cleveland American.

Response of the Whigs to the "Appeal"

C. M. Clay.

Mr. ENTON.—Perhaps you remember that C. M. Clay, in his "Appeal" to the world in vindication of his course, appealed to his "brother whigs of the Union," against the robbery and murderous intentions of "Henry Clay's son and Kentucky whigs?" This was proposed in the page of *Mr. Clay's Ohio Whig*, which sets in this case of an "Appeal." Well, the editor of that paper says:—"Cassius M. Clay has made some allusions to Henry Clay and the whigs in his late paper that can do him no good." This is as much as to say that C. M. Clay has received no treatment from "Henry Clay's son, or the Kentucky whigs," of which he has any reason to complain.

The *Ohio Standard*, you know, is the paper of the Ohio Whig, which sets in this case of an "Appeal." Well, the editor of that paper says:—"Cassius M. Clay has made some allusions to Henry Clay and the whigs in his late paper that can do him no good." This is as much as to say that C. M. Clay has received no treatment from "Henry Clay's son, or the Kentucky whigs," of which he has any reason to complain.

I say by the last American, the whigs of Philadelphia proposed to give "Henry Clay's son," one of the robbers of C. M. Clays property a dinner. This is saying, on the part of the whigs of Philadelphia, that they have a great regard for thieves—James C. Clay being leader of a band. What will C. M. Clay now say of the "wonderful" of his brother whig of the "Appeal?"

F. B. P.

Nov. 25th 1845.

P. S.—I see by C. M. Clay's True American of the 18th inst., that he thinks it "in exceeding bad taste" for abolitionists to advise him to leave the whig party. Now let me ask why it is that Mr. C. belongs to the whig party? His answers because the "highest interest of our country" demands the abolition of slavery. No doubt Mr. C. will say that "the highest interest of our country" demands the abolition of slavery. But is the whig party in favor of slavery? If he cannot, he "degrades" himself to a level with the meanest of the mean worshippers of that party by remaining in it. If C. M. Clay's "achtertive mind," can't see the issue so plain as he has, he must be strongly situated with the adhesive power of a whipped spaniel.

F. B. P.

Surgery—Dr. Bush.

It has always been our delight to give our humble testimony to the merit of ambitious young men. Dr. Bush is a native Kentuckian and a self made man—he has studied in Paris; had the good fortune, like some others whom we could name, to bring back a high knowledge of surgery, instead of Jacobinical principles! We are assured that he is now the first surgeon in the city of Lexington, if not the best on this side of Louisville. We hope Transylvania or the Louisville Institute will ere long be able to add his name to their talented faculties. It will be seen from the following card, that Dr. B. has been compelled to devote himself exclusively to surgery; but some few cases of desperate hazard, which he was lately prevailed upon to undertake and cure, after some others had pronounced them hopeless, will cause many to regret his determination to give himself entirely to that branch of medical science, where he will very soon stand unrivaled.

NOTICE.—Dr. R. R. Farn beggs leave to announce to the citizens of Lexington and its vicinity, that he has declined the practice of Medicine, and will devote himself hereafter exclusively to THE PRACTICE OF SURGERY.

Bennan's Hotel, July 2, 1845.

The Committee of Sixty—Aho!

It is well known in this community that a great many of that committee did not approve of the proceedings of the 18th and refused to have any thing to do with robbery!

All those who did not approve of its proceedings are requested to give us their names by letter or by word, as it may save them and their children from some dishonor, if not many evils in coming time! The Lexington papers if they dare, will confer a favor upon the committee by giving this a few insertions!

The Citizen of a Republic, by Ansaldi Cabell, Translated and Edited by C. Edwarde Lester, N. Y. 1845.

We have read this work with pleasure; but are constrained to estimate it rather low in the scale of the great minds of men. It is like the drawing room calisthenics of modern female teachers. Away with your attitude rising—your hot bed plants—give us "a spark of nature's fire," the wild flowers of the hills and valleys! We would not give one of Plutarch's lives for a library of such works.

Religion and Politics.—The Union.

Religion and politics, from time immemorial, and in all nations, till the United States sprung into an independent existence, have been intimately united. The Jewish government was a theocracy. In the most celebrated nations, religion and temporal affairs, were intimately united, and the most eminent statesmen aspired to the sacerdotal honors as the first among men. The Pope is a temporal prince, as well as teacher of Divinity. The English church acknowledges the King or Queen as its temporal or spiritual head; and the high dignitaries of the church compose in part the House of Lords, one of the equal branches of legislation and the highest court of judicature. The same thing prevails among savage and civilized nations; and, during the last war, no Prophet exercised as much power as the illustrious Tecumseh. The prominent nations of antiquity invoked the gods in great emergencies of civil administration, and solemnly implored their protection in peace and in war. The rape of Helen was deemed impious, and the cause of the destruction of Troy; and it fell all powerful as it was, under the wide-spread and indignant enthusiasm of confederated Greece. The very last great struggle for national reputation among men, the French Revolution, was caused by the decay of religious feeling; and it owes its bloody and unsatisfactory result to impiety, and a defiance of the living God.

It is too true that ambitious men, insinuating themselves into sacred places, have often polluted them with blood and crime; but it would be extreme hardihood to attribute to religion those relentless persecutions and selfish cruelties, which, it seems plain, would have been far more rampant if unrestrained by her divine institutions.

The persecutions which our fathers received in the old world from the English and Scottish churches, made us jealous of priestly rule. We declared in our constitution, that there should never be any "religious test;" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The same provisions were followed up in most of the State constitutions, in Kentucky, and other States, clergymen are excluded from legislative power.

Now part of this is right, and part, in our judgment, utterly wrong. As, on the one hand, we readily agree that a man's faith should not be the ground of giving him privileges not allowed one of another faith; so a man's faith should not disqualify him for office, or take from him privileges which other men of a different faith enjoy. And whilst we cheerfully agree, that "no religious test" should prevail, and "no law respecting an establishment of religion, or prohibiting the free exercise thereof" be made, we deny the justice, or policy, of excluding clergymen from office.

The equilibrium of the different sects is our security against religious supremacy and intolerance; and as it protects us out of doors, so would it protect us in legislative halls. It is admitted, on all hands, that never before, in the history of nations, has any government become so suddenly corrupt as ours. We know that the first minds of the Union attribute this lamentable state of affairs to slavery. Well, that may be true; but if common opinion, and constitutional disqualification, had not driven our intelligent and large-souled divines from legislative halls, who does not believe that the warning voice of religion, and mercy, and far-sighted self-interest might have checked, if not destroyed, this national and deadly crime?

The Boston Courier copies these remarks, with the following comment: "We copy these paragraphs as from the True American—a paper, which, as most of our readers probably know, is conducted by Cassius M. Clay, and is a strong advocate for the abolition of slavery. It would be gratifying to us, and probably to many others, if he would state the grounds on which he holds the conclusion, stated that *Great Britain will do all she can to avoid war*. We are aware that, with many of our countrymen, whatever is done by Great Britain is just and right, and should be received by all the rest of us, as a mark of their disapprobation and humanity, but with gratitude and thanks giving. But we have never seen in her conduct the manifestation of a disposition to avoid war, but on the contrary it appears the policy of her government to provoke war with other nations."

The main reason why we spoke as positively as we did, was, because it seemed to us clear, that the *interest of Great Britain* is at hand! The counter cry is also heard from the cravens of power, who have too long trampled upon all things, human and divine, "what have we to do with thee, Jesus, thou Son of God most high?" We beseech these tormentors not!"

A Mistake.

A paragraph is going the rounds of the papers to the effect "that the slave-holders, having driven us and our press out of the state are making it a precedent to do the same with other presses." It is true they have stolen our press—and there are men enough in Lexington to put us out—but here we are, and there are not men enough in Kentucky to "drive" us out of the State!!

47—The Broadway Journal of Nov. 22, has a most admirable article under the caption "spectacles" by its original, eccentric editor.

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The Bowell Offering, for November, 1845

Is before us. We do not propose to speak of the literary merits of this little monthly; it has been lauded by better judges than we profess to be, and we will only say that we deem it superior to many other periodicals of much higher pretensions.

We were never more convinced of the "progressive" movement of modern times, than when looking in person on those lovely females of Lowell and other portions of the North.

We conceive that the factory system in the United States has proven:

That labor and refinement are not incompatible.

That labor is forwarded by intelligence and virtue.

That physical beauty is forwarded by moderate toil.

That the mind may be instructed—the morals cultivated—and the physical development be fully attained, during a course of self sustaining labor.

That the interests of capital and labor are inseparable and not necessarily antagonistic.

That association in large numbers does not necessarily demoralize. On the contrary: That association aids economical accumulation, and improves the mind, and manners, and person, under christian guidance.

That cities are not necessarily abodes of vice.

That inequality of fortune and idleness and wealth on one hand, and pinching poverty on the other, are the greatest causes of crime and wretchedness.

If these statements be true, as we feel confident the factory towns and associations prove, what are christians and patriotic statesmen to do? We answer; remove all opposition from labor—legislate for its elevation and success; without touching upon the rights of capital. Give fair play to isolated labor.

Thus will the rich be made secure, and the poor placed above want—and man's greatest happiness be achieved!

We could say something about the beauties of Factory Girls who are given to free and wholesome exercise—for we profess to be a critical judge of these things, but we should be voted a "mad incendiary" and so we keep dark!

Views of American Constitutional Law in its bearing upon American slavery, by Wm. Gooch, Utica, N. Y., 1845.

This work, like Mr. Spooner's and Jay's, is able and instructive. But it is of no use to argue after that manner. The disease is of the *heart and not of the head!*

We tell you, brothers, that the American people know well enough that the bloody stain is upon them!—but they love its taint!

If we can't arouse the conscience,

and enoble the heart, our labor is lost!

Heaven inspire our souls, and may the voices of the mighty dead and living, thunder in our ears, till our hearts shall be moved to be just and fear not!

Great Britain.

Some weeks ago, when speaking of the Oregon dispute, we used the following language:

"The dispute about Oregon is waxing warmer, and our administration seems disposed to put it in a position which shall make conflict unavoidable. That it might be settled—that it ought to be—that peace is for the interest of the United States, is clear; but that the British blood-thirsty spirit could provoke a war between them—these are self evident truths which none but a fool or madman would think of disputing."

"The position of Great Britain is well understood. She will do all she can to avoid a war—it is in her interest to do so, and her government need neglects this. But if provoked too hard—bearded by us, and in the face of taunts we take or prepare to take military possession of Oregon—blows will fall fast enough—war in its bloodiest aspect is upon us."

The Boston Courier copies these remarks, with the following comment:

"We copy these paragraphs as from the True American—a paper, which, as most of our readers probably know, is conducted by Cassius M. Clay, and is a strong advocate for the abolition of slavery. It would be gratifying to us, and probably to many others, if he would state the grounds on which he holds the conclusion, stated that *Great Britain will do all she can to avoid war*.

We are aware that, with many of our countrymen, whatever is done by Great Britain is just and right, and should be received by all the rest of us, as a mark of their disapprobation and humanity, but with gratitude and thanks giving.

But we have never seen in her conduct the manifestation of a disposition to avoid war, but on the contrary it appears the policy of her government to provoke war with other nations."

The main reason why we spoke as positively as we did, was, because it seemed to us clear, that the *interest of Great Britain* is at hand!

The counter cry is also heard from the cravens of power, who have too long trampled upon all things, human and divine, "what have we to do with thee, Jesus, thou Son of God most high?" We beseech these tormentors not!"

A Mistake.

A paragraph is going the rounds of the papers to the effect "that the slave-holders, having driven us and our press out of the state are making it a precedent to do the same with other presses." It is true they have stolen our press—and there are men enough in Lexington to put us out—but here we are, and there are not men enough in Kentucky to "drive" us out of the State!!

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Religion and Politics.—The Union.

Our whole action was looked upon as an intentional insult. A gentleman of high standing, and large influence in that country, (and of liberal feeling) informed us, that we could have no idea of the depth of the excitement against the United States in consequence of the Canada troubles, and the McLeod affair, and that it had materially changed the friendlier sympathies which a short time before had influenced the whole people.

2nd. *Repudiation.* The money feeling

is strong all over the world. It is, perhaps, as influential in Great Britain as in the

United States, though in a different way.

An Englishman feels that he must have a competence, or else there is no respectability for him; the only alternative is,

that, or poverty in its rudest, coldest form;

and, therefore, punctuality in the payment of debts, and unwavering faith in a nation's obligations, are held to be sacredly binding.

In a palmy hour, for us and for them,

when our credit was uninpeached, and money abundant, we borrowed largely of them.

They were tempted to loan, because, they gained thereby, a larger interest on their capital; widows, guardians

of orphans, officers retired on half-pay,

scholars with limited income, and all classes

possessing small means, bought with avidity, whatever stock they could, of any

of the states of the Union. The loans

therefore, made to this country, were

widely scattered among the English people.

A reaction came; the whole Commer-

cial world was convulsed; we staggered

under it; the national governments sank

so low in credit that it could not borrow

a pitiful sum in Europe, when Mexico, and even

Spain, could obtain millions; and several

of the States of the Union, active or pas-

sively, resorted to the dreaded and disgraceful act of repudiation.

The shock in G. Britain at this act, was terrible

For the True American.
Its Slavery Right?

CABIN-CREEK P. O., Lewis County, Ky., Oct. 28th, 1845.

Mr. C. M. CLAY, editor of the *True American*.

that before hand, and was therefore said to be bought.

Bons bought Ruth, Ruth 4: 10; Hosea

bought his wife, Hos. 3: 2; Jacob his;

but it does not follow that, because these wives were bought, that they were therefore held as slaves.

Nehemiah and his brethren bought some

of their brethren from the Persians, see

Nehem 5: 8, but they were not held as

slaves though bought. We learn from the

record that they were restored to freedom

immediately; moreover the law would not

permit them, they being Jews, to be held

longer than six years, see Exod. 21: 2—

The argument drawn from these passages

is this: The Patriarchs held slaves as we

do; whatever they did as good men, is

lawful to us; Therefore we may hold

slaves. The conclusion is false, being

built upon propositions themselves false.

1. That the Patriarchs held slaves, is an

assumption without proof. Turn back

and see the definition of a slave. He is

one deprived of personal ownership, with-

out his consent, before and after he is of age.

The arguments relied upon, in support

of the position that the patriarchs held

slaves are these:—1st. "They had ser-

vants, and 2d. These servants were bought

with money, which must have given them

unlimited proprietorship, as we have now."

I reply: 1st. The word servant in Eng-

lish, and Ebed, in Hebrew, which is the

word translated by our word servant, does

not always mean slave, or one who is de-

prived of personal ownership, and held to

involuntary servitude both before and after

he is of age.*

Take for example, Isa. 42: 1, "Behold my

servant whom I uphold; mine elect in whom my soul delighteth; I have put my

spirit upon him, he shall bring forth judg-

ment to the Gentiles. The word servant

here is applied to Christ. Are we to infer,

therefore, that he was a slave, doing com-

pulsory or unwilling service, and held as an

article of property, liable to barter and

sale? Surely not.

Paul says, "I have made myself servant

unto all," 1 Cor. 9: 19. Yet his servitude

was not involuntary, nor was he the prop-

erty of all men. He voluntarily labored

for their good; was not the property of any

man. Again, in 1 Kings, 12: 7, we have

these words of the counselors to Reho-

boam—"If thou wilt be a servant unto this

people this day, and wilt serve them, and

answer them, and speak good words unto

them, then they will be thy servants for-

ever." Here, and in verse 4th preceding,

was a declaration that the people owning

themselves and their property, and as many

as we are, would voluntarily labor for the

good of Rehoboam if he would for them.

The subjects of Saul and David, who paid

a tribute or tax, were called servants, see

I Sam. 8: 17; 1 Chron. 21: 3. Once more,

see Joshua 9: 23—"Now, therefore, ye are

cursed, and there shall none of you be

freed from being bondsmen, and hewers of

wood, and drawers of water for the house

of my God." The word bondmen here has

been quoted as evidence that the Gibeonites

were slaves to the Israelites; that they held

the Gibeonites as individual property, with

absolute control. But we shall show that

even bondman does not mean a slave, in

all cases. For if we read Josh. 10: 1-5,

Ezra 2: 70, 2 Sam. 21: 1-14, we learn

that the Gibeonites were not the individual

property of the Israelites, owned and con-

trolled by individuals, but that they, as a

people, lived as a distinct tribe or nation,

having their own property and families,

and as a tax or revenue to the house of

God, a part of them, the Nethinim, those

who did the temple services, were required

to do a certain kind and amount of labor

"for the house of my God." Even these

Nethinim, who were the part of the Gibeonites

doing the temple service, lived in their own cities, see Neh. 7: 73. Thus we

see their bond service was a requirement

of the law, that they should perform a cer-

certain amount of labor for the house of God,

not for individual Israelites. A service

like to that which we may be required to

pay to our government in military service,

or that which subjugated nations pay as a

tax to their king, or similar to that which

the people of England pay to or for the es-

tablished church, only it was paid in labor,

not in money, must needs be

circumcised: and my covenant shall be in

your flesh for an everlasting covenant?"

Exod. 12: 44, "Every man's servant that

is bought for money, when thou hast cir-

cumcised him, then shall he eat thereof," i.e. of the pasover.

Now in every adult, this must have been

voluntary. [1] From the very nature of

the covenant. In this covenant he chose

the lord to be his god; and voluntarily

agreed to be his willing servant; just as an

individual, who now receives the rite of

baptism, if an adult, must receive it willingly

to first be valid. In it, he willingly chooses the Lord to be his God.

No one would think of compelling an

individual to be baptized, or to take the cov-

enant: otherwise, "it would be the seal of

a lie" and God abhors the sacrifice where

no heart is found, yet he must be circumcised.

The law as seen above, required it, and

if he did not "that soul shall be cut off

from his people" saith the Lord, see Gen.

17: 14.

Then the patriarchs could have none in

their service, save those who were circumcised;

and thus were incorporated into the church

of God; yet this church, from the

nature of its organization, might have

none but willing members, if he should

refuse to be circumcised and become a mem-

ber of the church, he must leave the patri-

archs.

He must then have been voluntary in his

stay and in his services.

If he had received circumcision when a

child, then when he had attained the age

of accountability, he must voluntarily

agree to be his willing servant; just as an

individual, who now receives the rite of

baptism, if an adult, must receive it willingly

to first be valid. The God of Jacob would not accept any other

than a willing heart?"

(2.) The testimony of Maimonides "one

of the most celebrated of the Jewish Rabbis;

who is called the eagle of the doctors and

the lamp of Israel."¹

He says, "whether a servant be born in

the power of an Israelite, or whether he

be purchased from the heathen, the master

is to bring them both into bondage, believed

they had stoned against Joseph and against

God, not merely against their father, when

they said "one to another, we are guilty

concerning our brother," in that we saw the

anguish of his soul, when he besought us,

and we would not." What is it sinful—a

matter of guilt to disregard the desires and

entreaties of a fellow being? Yes, it is,

when they are lawful and we have ability

to relieve; "for thou shalt love thy

neighbor as thyself," says God.

"God hath found out the integrity of thy

servants."

No record is given of the sale or barter

of a single servant in the history of all

the patriarchs.

Now of their being given away. Pharaoh,

Laban and others, living in heathen lan-

guages, and to us, the word servant, does

not always mean slave, or one who is de-

prived of personal ownership, or

it may be for life. The report of the word

servant, according to the context, facts,

or laws defining his condition.

A servant in Ohio and a servant in Kentucky,

may mean an entire different relation.

The word Ebed in the Hebrew language, and

Doulos in the Greek, are like our word serv-